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The American Friend

Old Series
Vol. XXXV. No. 4

JANUARY 26, 1928

New Series
Vol. XVI. No. 4

Forward With Christ in the Orient

The Music of the Bible

MARIE HAWORTH

Present Day Issues

RAY NEWTON

An Appreciation of Moslems

A. WILLARD JONES

From Geneva to Berlin

EMMA F. COFFIN

ON THE HORIZON OF THE CHRISTIAN CHURCH

THE FELLOWSHIP OF PRAYER PROGRAM

A booklet entitled the Fellowship of Prayer prepared with the cooperation of the commission on Evangelism and Life Service of the Federal Council of Churches of which Charles L. Goodell is executive secretary, is ready for use during the Lenten season, February 22 to April 8. The plan provides a Bible reading, a text, a meditation and a prayer for each day. During previous years a program similar to this has been used by hundreds of thousands of people. Any pastor who will send his name and address to the Commission, 105 East 22nd Street, New York City, will receive by return mail, postpaid, free, a copy of this booklet. It makes a serviceable guide for devotion in the home and will be appreciated by those who faithfully follow the plan. In quantities, obtainable for 3 cents per copy.

SCIENTIFIC WAR ON MOSQUITO SPREADING

The government of India has warmly invited the Malaria Commission of the League of Nations to pay a visit to that country as soon as possible. A fight with the mosquito is now going forward and India sees the immense value of inviting the attacking forces into her vast territory. This warfare is conducted on extremely scientific lines. Courses in malari-ology have been held this year in Hamburg and in Paris, attended by students from Asia, Central and South America and Europe, including Russia. A new school has been opened in Rome with special arrangements for engineers to study drainage. Up till now half-a-dozen lines of attack on the scourge have been followed. One of the latest has been investigations made in the basin of the Mississippi with a study of the measures employed there. In Europe the swampy rice fields have come in for close inspection, still water being a fruitful breeding place for baby mosquitoes. Then the grown-up villain is having considerable attention paid to him and his habits, in the effort to find out just how he becomes infected with the poisonous germ and how he passes it on. And from this arises the question of how to prevent him from taking free rides in the shaggy coats of animals and so spreading the pest. The study of quinine still goes on with the result that already other products of the cinchona tree besides the real quinine, have been proved to be very beneficial. Historians have said that it may be that the civilizations of Greece and Rome were brought down by the tiny microbes of malaria. If that be so, the fight then becomes of a magnitude unthought of before, the rescue of the world from oblivion.

What the Books Show

In nine months Friends have given $56,053.98 for foreign missions.

This leaves $48,795.04 to be raised by March 31, 1928.

If every pastor, superintendent, Five Years Meeting delegate, missionary leader and member will put his shoulder to the wheel and push hard, the whole United Budget will be raised.

The only way to keep the Foreign Board out of debt is to raise the Budget.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street

Richmond, Indiana

STATE DEPARTMENT AND WORK FOR PEACE

There have been various proposals recently that a special Peace Department should be established as part of our National Government with representatives in every country of the world. It would be well for authors of such proposals to read what Charles E. Hughes said on this subject when he was Secretary of State. He maintained that in our State Department we already have a Department of Peace but that it is severely handicapped in its task by public indifference in international matters, and is under-manned and under-paid. It is easy to criticize the State Department, but when we study the history of the State Department and remember the very important part Hughes himself played in the reduction of naval armaments, we realize that there is much truth in his words: "It should always be remembered that the Department which deals with our foreign relations is the Department of Peace." While the War Department and the Navy Department are getting huge appropriations, the State Department is allowed only a very modest sum and has to raise most of this from its fees for passports. The actual net cost to the country is less than what the Navy pays to man one battleship. Yet we expect the State Department to maintain friendly relations with all the nations of the earth, while the public remains indifferent, allowing special interests to importune the Secretary of State with all kinds of unreasonable requests, and to befog the issues with misinformation and propaganda poured out in the press. The cure for our difficulties is not a new Department of Peace. Such a suggestion, involving a staff of foreign representatives duplicating those we already have in the diplomatic service, would inevitably produce endless rivalry and confusion. We need rather a more general interest in our international affairs, that will assure the Department of State adequate financial and moral backing, will deliver it from the importunities of special interests, and will enable it to function more effectively as a Department of Peace.

MEET ON MOUNT OF OLIVES IN MARCH

Beginning March 24, and continuing through Easter Day, April 8, 1928, two hundred men and women, representing Christians of every nation and race, will assemble on the Mount of Olives, outside Jerusalem, for an enlarged meeting of the International Missionary Council. This council is the direct successor of the continuation committee of the World Missionary Conference held in Edinburgh in 1910. Its membership has been enlarged for this meeting by increasing the representatives from so-called mission fields, two-thirds of whom are to be nationals of the countries from which they come.

TEACHER TRAINING IN THE PHILIPPINES

The Teacher Training Department of the Sunday-school Union in the Philippine Islands is now in the midst of its fifth year. There has been a steady increase in the number enrolled. There are now 1,017 students from all parts of the Philippines, 418 of whom are Methodists, 185 Disciples and 176 Presbyterians, 84 United Brethren, 44 Baptists, 44 United Church, 33 Congregationalists, 20 Christian Missionary Alliance and 53 who are non-affiliated. Certificates and seals covering 25,000 units have been earned in five years, of which 12,000 were granted to Methodists.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

An Interesting Door Swings Open

OF more than passing interest is the announcement of the Geneva Study Scholarships for Teachers, recently established by Clement M. and Grace Biddle, New York Friends. Details regarding the nature of the scholarships are found elsewhere in this issue. Such a project is of real significance, since it is fundamental to the creation of constructive good will. Whatever else may be involved, information and education are essential to that kind of good will that has body and substance. Good will is more than emotion or an amiable frame of mind. It is based on a heart of love and sympathy, to be sure, but is buttressed with facts, knowledge and understanding. Furthermore, while propaganda for peace and right international relationships is good and necessary, we must get back of propaganda, so-called, to the more fundamental and thoroughgoing processes of education in our schools. Our children and young people should have the facts of present-day world affairs presented to them intelligently and sympathetically and any contribution toward equipping our teachers for rendering this service is to be heartily commended. This is just what is proposed by the establishment of the Geneva Study Scholarships by Clement Biddle and wife. The opportunity thus offered for study, close observation and intimate contacts at Geneva, the world's new international capital, is most inviting. Of no little significance, too, in this connection is the fact of residence in the International Quaker Hostel at Geneva where our students will find an atmosphere of alert inquiry and warm sympathy that will enhance the value of their studies. A door has thus been opened toward wider understanding and more fruitful service. May we encourage our young teachers to enter it.

A Few More Words on Nicaragua

IN last week's editorial on the Nicaraguan situation, we characterized the government's policy as indefensible. We did not mean to imply, of course, that the government has no defense of its course of action. Since publishing our editorial we have read in the New York *Times* a comprehensive statement of the government's position, and to be fair to it and our readers, we wish to state briefly its chief contentions, especially inasmuch as they controvert a few of our statements.

Without going into unnecessary details regarding the years of party and factional strife in Nacaragua, suffice it to say that a general condition of anarchy prevailed in the republic, endangering the lives and property of Americans and other alien residents. In recognition of the Monroe doctrine, certain European countries called the attention of our government to the situation early last year, saying they must look to the United States to protect the interests of their citizens. Our government intervened, sending marines to Nicaragua and supported the conservative regime of Diaz, who was about to be overthrown by the liberal party under Sacasa. A little later Col. Henry L. Stimson was sent as the representative of the Administration to bring the warring parties together in some satisfactory settlement. Spokesmen for the Administration point out that he effected a compromise between the conservatives and liberals, but that Sandino, a young liberal leader, refused to comply and rose in arms against our domination; and that, accordingly, he does not represent the liberal party as a whole.

Nevertheless, we repeat that the whole situation is intolerable and that a continuation of our present policy is, on broad and humane grounds, indefensible. "Fundamental justification for the policy of the Administration is the Monroe doctrine, which has been our consistent foreign policy for a century," says Senator Bingham, speaking for the government. But the time has come for a co-operative and more generous administration of this policy. We are under general suspicion of having manipulated the "Doctrine" for our own national interests and to the disparagement of the rights of the weaker American republics. Substance to this suspicion is given when we are told that within the past twenty-five years the United States has intervened in twelve Latin states in some military fashion more than thirty times. Pleading the duty "to protect life and property" and to exert a special "moral responsibility" for our southern neighbors, appears to other American countries to cover a multitude of selfish pretexts and designs on our part. Why should the United States longer arrogate to itself the execution of the Monroe Doctrine? If it would invite the help and co-operation of its sister American republics in dealing with troublesome questions arising thereunder, a new era of American understanding and friendship would follow. May our government be encouraged to begin the new policy now in Nicaragua and open the way for bringing an end to warfare by intervention.

On Receiving Perfect Gifts

WITH the usual pre-Christmas frankness of children, a little girl had been instant in season in making known her Christmas wishes. There were two or three very definite things that seemed almost imperative to her

if her happiness were to be at all complete. In thinking over her needs, however, her parents turned from the things asked for to something else which they hoped would appeal to her as both practical and beautiful, but naturally awaited her attitude with some solicitude. The result was as satisfactory as could have been anticipated. The little girl was delighted with her gift—so much so that the things she had asked for faded into the background.

For a day or so she evidently pondered over the mystery of this perfect gift. Finally, she said: "Father, I don't understand how you knew that this was what I needed and wanted all the time. I don't know why I hadn't thought of it myself and I hadn't ever mentioned it to you. How did you know without my telling you?"

What an fine example of the ideal relationship between the earthly children and the Father in Heaven! First, they are encouraged to make known to him their wishes. He does not promise to fulfill them as presented but promises to do that or better, for us. The asking should be done, therefore, in a spirit of trust, and the gift actually secured should be accepted in faith in the wisdom and beneficence of an all-wise and all-loving Father. It is not always as obvious and as easy as in the case of the little girl; but it is an attitude worth seeking.

Forward With Christ in Orient

Foreign Mission Leaders in Annual Conference

IN January of each year, the foreign mission boards of North America hold a conference where returned missionaries, administrative secretaries and board members wrestle with the varied problems common to the Christian enterprise. The Conference held this year at Atlantic City was composed of four hundred delegates.

The topic of outstanding interest and importance was China. Henry T. Hodgkin, one of the secretaries of the National Christian Council of China, vividly outlined the political, educational, economic and religious turmoil through which China is passing. "The missionary group is coming more and more to recognize the right of the Chinese Christians with national aspirations to protest against the western methods of approaching China," said Dr. Hodgkin. "Increasingly the missionaries are eager to take the risks involved in adjusting procedure and institutions to meet the demands of Chinese Christians and Chinese Nationals, and we, as church people, must appreciate and approve this attitude of the missionaries. They are anxious to get back to their posts of service, but they are eager also to conserve those gains which have come by Chinese Christians assuming places of responsibility—a responsibility which is giving the church in China a new lease of life.

"The Chinese church and Chinese Christians are eager for a continued stream of missionaries from America and Europe, if they can have a voice in the kind of missionaries and in the training of those missionaries. We ought to be willing to concede this voice to the Chinese, the right to select the kind of men and women who are to come to their churches and schools, the attitudes of mind those men and women are to have toward China, the training they are to have before leaving for foreign service, the relationship they are to have to the Chinese church."

On the much debated subject of indemnities from China for losses sustained by missionaries during attacks and indirectly from the civil warfare, Dr. Hodgkin said, "As missionaries or mission societies, we should make no claim for indemnities of any kind. But if the Chinese government freely offers compensation such an offer should be considered upon its merits."

Dr. A. L. Warnshuis, one of the secretaries of the Conference, said, "It is quite possible that active negotiations for the revision of treaties between the United States and China will be under way at Washington within the next three months. In fact," Dr. Warnshuis added, "I am informed that at least three leading Chinese have been named by a Chinese government to take part in the negotiations." This announcement was regarded by missionary leaders of all denominations as one of the most important that has been made on the question of the relationship of China to the United States government.

It was pointed out by Dr. Warnshuis that although there is considerable of a question as to what constitutes the "government of China" since there are three or four contending groups, he hoped the appointment of revision commissions by the present governments in Peking and Nanking would be satisfactory to the American government. It is these two groups, he said, that are now naming the commissioners.

MISSIONARY DOLLARS WELL SPENT

William Boyd, Advertising Manager of the Curtis Publications in Philadelphia, who recently spent eight months visiting missionary stations of Europe and India said: "I believe that every dollar invested in foreign missions has produced greater returns than any dollar invested in any human enterprise. There is no incompetency in the carrying on of the mission work nor in the management of its funds; and there is not so much wasteful competition in the work as is to be found anywhere in business."

Rufus M. Jones in speaking on "Our Christian Task In a Materialistic World," said: "We must as interpreters of Christ, be forever done with gunboat Christianity and with æroplane bombing Christianity, and with poison gas Christianity. We must either stop talking about Christ's ideals of life, or go on talking about them in both word and deed in the fell-clutch of hard facts that may spell death to us, as He did and they did in whose train we want to follow. There is no other way to build a Christian world—no other way except to be Christlike. We must meet this secular world—its prosperity, its smugness, its hardboiled philosophy, its utilitarian aims—with a settled conviction that we are going all the way through with Christ and with a burning passion to be like Him in life and spirit."

"The missionary enterprise has been, is, and will be one of the great builders of good-will and understanding between the Orient and the Occident," said Dr. A. W. Beaven, pastor of the Lake Avenue Baptist Church, Rochester, New York in speaking on the subject "What the Church Has to Say to Business Men About Foreign Missions." "We dare not let this great missionary enterprise lapse or languish. People are questioning whether we can afford to keep it up. The one thing that is clear is that we cannot afford to let it go. In fact, it grows clearer that it is the best all-round investment we can make from every point of view. From the purely financial background this is true. The policy of greed and ill-will will bind on our shoulders burdens of armament. It will involve great masses of men thrown into non-productive, if not destructive military units. It will involve increasing fortifications and great investment in non-producing material. The policy of goodwill looks toward conserving man power and money for constructive efforts in world building. The only possible hope for the Orient is to be freed from the necessity of expending what resources it has upon military defense and aggrandizement, and our attitude will largely determine the policy that they will have to pursue."

"If the business man who puts his money in for profits is to go to the Orient, the other business man who puts his money in for service and good-will cannot stay back. If, as Dean Inge says, we are exporting our western products in terms of things, we cannot hold back our western products in terms of service. If we give them everything else, why hold back the best? It is not fair to them; it does not represent us; it is unwise and un-Christian. Western machinery means power. Christian idealism means control. When power and control are in balance we have safety; but, whether in Occident or Orient, neither can get out of balance without danger. The one thing America cannot afford to do today is to allow its great channel of contributing unselfish service, goodwill and fair dealing to the Orient to be clogged. It cannot allow the men who represent us there to be weakened, or the Christian enterprise in these countries to be held back by indifference or lack of support here at home."

Announcement was made of the American and Canadian delegates to the enlarged meeting of the International Missionary Council, which will be held on the Mount of Olives outside the city of Jerusalem, May 24 to April 8 to discuss missionary problems of world importance. The meeting will be attended by 200 delegates from the entire Christian world. Thirty-five delegates will be present from the United States and Canada. Dr. James I. Vance of the Presbyterian Church in the United States, Nashville, Tennessee, was elected chairman of the Conference for the ensuing year.

A dramatic and tense half hour was spent near the close of the Conference in discussing the resolution:

Resolved that in the judgment of this Conference the use or threat of foreign military force for the protection of missionaries is in general a serious hindrance to missionary work and that the effort should be made to secure for those missionaries desiring it the privilege of waiving their right to such protection."

The more conservative section of the conference wanted to dodge the issue of making such a public declaration and tried by parliamentary procedure to prevent action. But too many of those in attendance had taken even a more advanced position than that set forth in the resolution to allow the opportunity to slip by without registering their conviction that military protection is for the missionary a hindrance and should be done away with in so far as missionaries are concerned. The resolution was adopted by a large vote.

B. W. B.

The Music of the Bible

BY MARIE HAWORTH

IT is said, "No art is exercising such a strong influence over the human race at the present time as the art of Music." As a result of this, much interest has been shown in every research which might tend to throw some light upon its early history. Nothing is known as to the origin of music, but the origin of music is inseparable from the origin of language.

Music in ancient times was not a free art but was dependent upon poetry, dancing, and religious ceremony. There were no distinctive national styles, but all nations paid extreme reverence to music. Of course all the music of those very early days was rude, simple, unprogressive, and harmony was unknown. It has been said, "Singing is really little else than a highly beautiful speaking." A very important characteristic of ancient languages was rhythm. At one period in the development of humanity, rhythm constituted the only music known and was intertwined with language itself. Hence we give vocal music priority of existence over instrumental.

I shall strive to give a short account of some of the instruments mentioned in the Bible, stating what is known as to their construction and uses. I shall divide them as a modern orchestra would be divided, into string instruments, wind instruments, and instruments of percussion.

First among the strings is the Kinnor which is translated Lyre or Harp. This is the representative type of all the string instruments. It was considered the national instrument of the Hebrews and the favorite of David. The Kinnor like all ancient instruments was portable, this one being carried under the arm or on the shoulder. It was a three cornered harp, two sides being of wood and the third being formed by the longest string. The Kinnor had nine strings of camel gut and was played with a plectrum. However, David played with his hand rather than the plectrum. The Kinnor was used on joyous occasions such as bringing back the Ark, 1 Chron. 16, 4-6: "And he appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank the Lord God of Israel: Jeil with psalteries and with harps (kinnors); but Asaph made a sound with cymbals; Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God." Again in 1 Sam. 16, 23, we find that David, playing upon the harp, drove away the wicked spirit of Saul: "And it came to pass, when the evil spirit from God was upon Saul, that David took a Kinnor (harp), and played with his hand; so Saul was refreshed and was well, and the evil spirit departed from him." Again in Psalms 137, 2, we find that the sorrowing Jews of the captivity, far from their own land and the shadow of the sanctuary, hung their Kinnors upon the willows by the waters of Babylon, and refused to sing the songs of Zion in a strange land.

The next stringed instrument of importance is the Nebel. This is also a harp and is translated in four ways, namely, Psaltery, Psalm, Lute and Viol. The Nebel is traced to a root which means rounded vase or bottle and the instrument probably gets its name from the form of its framework. It is more elaborate than the Kinnor both as to pitch and tone and also has a greater resonance box. The Nebel was made of firwood and was used as an accompaniment for women's voices. It was also carried in processions but was not restricted to religious ceremonies alone. In Isa. 5, 11-12 we find these words: "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them and the harp and the viol, the tabret, and pipe, and wine, are in their feasts; but they consider not the work of the Lord, neither consider the operations of his hands." Other references to the Nebel may be found in 1 Sam. 10, 5; Psalms 71, 22 and Psalms 81, 2.

The Sabeca is another instrument of the string family. This was a large and powerful harp, triangular in shape and of a rich tone quality. This is one of the instruments mentioned in Dan. 3, 5 as being in the well known band of Nebuchadnezzar. Just here I might mention the instruments used in Nebuchadnezzar's band: first—Keren, Cow's Horn, translated Cornet; second—Mashroketha, Pan's Pipe or small Organ; third—Kithora, Lyre or Guitar; fourth—Sabeca, a large Harp; fifth—Psalterim, Dulcimer; sixth—Symphonia, Bagpipe.

Let us now consider the Wind instruments. These are of two kinds, the Wood Wind or Reed such as the Clarinet and Oboe and the Brass or Open Tubes such as the Cornet and Trombone. The quality of tone produced by the reed pipe was probably very coarse and crude. Single and double pipes were used and the double pipes are still used in Palestine.

The Khalil or Pipe is the first of importance in the Wind instruments. This was a straight tube probably made of cane about eighteen inches long, occasionally less, and sometimes so long and holes so low the player was obliged to extend his arms as far as he could. Some had three holes and others four. There were two kinds of pipes without reeds, one was played by being blown in one end and called Flute-a-bec, and one by blowing in a hole in one side called Flaute Traverso. The Khalil or Pipe was used for pleasure, funerals (two being used then), as an amusement when walking, in the marching of caravans, and to express the joys of the people. The shepherd would cheerily pipe as he paced out his long hillside walks and the path of the caravan could be traced by the shrill echoes. Especially was this true when thousands of persons were making those periodical journeys to Jerusalem. In Isa. 30, 29 we find these words: "Ye shall have a song as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel." In 1 Kings 1, 40 note

the joy of the people, when the cry "God save King Solomon" was shown by their music, "The people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them."

The next Wind instrument of importance is the Ugab which is translated Organ. This was a collection of tubes or pipes of different sizes, stopped at one end and blown into at the other and was sometimes called Pan's Pipe or Syrinx. In Job 21, 12, we find these words regarding the Organ: "Rejoice at the sound of the organ." Again in Job 30, 31 we find: "My harp is also turned to mourning and my organ into the voice of them that weep."

The Symphonia which is translated Bagpipe is mentioned only once (Dan. 3, 5) when Nebuchadnezzar tried to force the idol worship.

The next Wind instruments we shall consider are the Three Hebrew Trumpets. The first one is the Keren which is translated Ram's Horn. The Shophar which is translated Trumpet seems to have been used more than the Keren. The Shophar was used in making announcements, calling the people together in time of Holy solemnities, war or any great occasion. Gideon and Saul used the Shophar and many other of Israel's warriors, to rouse and call the people against their enemies. But it was not confined to military uses for in 2 Sam. 6, 15, "David and all the house of Israel brought up the Ark of the Lord with shouting and with the sound of the trumpet." It is mentioned three times in the Psalms. Ps. 47, 5, "God is gone up with a shout, the Lord with the sound of the Trumpet." Ps. 150, 3, Praise him with the sound of the Trumpet." The Shophar is especially interesting to us since it is the only Hebrew instrument whose use on certain solemn occasions seems to be retained to this day.

The Khatsotrah which is translated Cornet is the third of the Hebrew trumpets. This was a straight trumpet with a bell at the end while the Shophar was bent like a horn. The Khatsotrah was used in the calling of the people together for sacrifices and to battle. Its tone was variable. Moses received specific instructions for making this instrument. Numbers 10, 2—"Make thee two trumpets of silver, of a whole piece shalt thou make them; that thou mayest use them for the calling of the assembly, and for the journeying of the camps." It is mentioned also in Hosea 5, 8, where it is used in connection with the Shophar, and with it, is to be blown as a warning to wicked Israel of the approaching visitation of God.

Let us now consider the instruments of Percussion. The Tseltslim which is translated Cymbals is the first among these. Cymbals were of different sizes and of two different forms, flat and conical shaped and were made of copper with the addition of a little silver. The large Cymbals were used in religious ceremonies and the small for the accompaniment of dances. We find them mentioned in 1 Chron. 15, 16, bringing back of the Ark; in 2 Chron. 5, 13, at the dedication of Solomon's Temple; in 2 Chron. 29, 25, at restoration of Worship by Hezekiah. Cymbals are mentioned in Ezra 3, 10, as being used with trumpets only, but in most other instances are described as being used with harps and other Hebrew instruments.

The second instrument of Percussion was the Sistrum which was made by passing several metal rods through an upright frame of bronze or brass which was supported by a handle. On these rods were placed loose, metallic rings. These gave a series of musical sounds when struck by some hard substance held in the hand of the player. This is mentioned only in 2 Sam. 6, 5, "And David and all the house of Israel played before the Lord on all manner of instruments made of firwood, even on harps, and on psalteries, and on timbrels, and on sistrums, and on cymbals."

The Shalish was a triangle and is mentioned only in 1 Sam. 18, 6: "And it came to pass as they came, when David was returned from the slaughter of the Philistines, that the women came out of all the cities of Israel, singing and dancing to meet King Saul, with tabrets, with joy, and with Shalish.

The Toph was a hand drum or Tambourine. These were usually small and of different shapes. Modern tambourines are round but those of the ancients were sometimes oblong or square. The question might arise as to whether the parchment or the head of the drum was rigidly fixed or whether it could be tuned as our drums are today. The head was probably fixed so could not be tuned. They had little bells or plates of metal inserted in the rim as we have in our tambourines. These were played by women and were used on joyful occasions; were never mentioned in connection with battles.

The Toph is mentioned in Exodus 15, 20, as being the instrument with which Miriam led the dances with which the daughters of Israel celebrated the overthrow of Pharaoh. In 2 Sam. 6, 5, we find that David used it in all religious festivities.

Westfield, Indiana.

Friends and Present Day Issues

Immediate Problems and What to Do About Them

At the Peace Conference at Richmond last October, the three or four hundred Friends who gathered there from nearly all parts of the country, asked the A. F. S. C. to try to head up and unite petitions and communications from members of our Society to our Government at strategic times on subjects bearing on international goodwill. This is not going to be so easy because the situation at Washington is becoming more complicated; not only that but it materially changes on short notice.

NICARAGUA

We feel that our relations with Latin-America offer a real test of the sincerity of our professions of goodwill and non-aggression. Consequently we urged the members of our Society, in a letter sent out January 13, to write to the President urging him to take advantage of the Pan-American Union Conference now going on at Havana to work out frankly and honestly with the representatives of the Latin-American countries, a system of law and a method of procedure which would make armed intervention unnecesasry in the future. The information we had indicated that it was time to do this. As nearly as we can tell, we got a good response to this letter.

Although the President was away while some of these were received, they are all counted and reported to him and transmitted to the State Department. It is true the Conference has begun, but for the first couple of weeks things are more or less flexible and there is an opportunity for public opinion to affect the deliberations there. Letters or telegrams sent to the President up to the end of January will have weight. After that, the Conference will probably be pretty well "set."

The Big Navy is getting bigger and bigger. Of course we knew it would, but we did not expect it to happen so soon. Some consider this abnormal growth in early infancy startling. The Big Navy has been before the Committee only a short time. At birth, its size was a billion dollars; then when it felt the cold draft of public disapproval, it shrank to seven hundred twenty-five million, but under the fostering care of our admirals, Secretary Wilbur, et al, and it is rumored, the big ship interests, it rapidly recovered until now we have a proposed twenty year program which will cost us at least two billion, five hundred million dollars to begin with. It may be more, due to the inability to forecast so far ahead necessary changes and material and labor cost. Furthermore, I suppose that after Secretary Wilbur gets it, he will want some men and officers to put in it. There is no likelihood

(Continued on page 56)

GENEVA SCHOLARSHIPS ANNOUNCED

Splendid Opportunities for International Study are Opened to Friends Teachers

Clement M. Biddle and his wife, of Mt. Vernon, New York, have generously made possible a scholarship for a year's study in Geneva, available to teachers in Friends' colleges and secondary schools. They have been much interested in the opportunities for International Service open to Friends in our Geneva Center. The plans for our new Student Hostel, which is already functioning very satisfactorily in this first year of its existence, were heartily endorsed by Clement Biddle when he was in Geneva two years ago, and it was largely through his and O. Benjamin Gerig's encouragement that Bertram Pickard's dream of a Student Hostel materialized.

Now Clement Biddle, through the Geneva Study Scholarships, is offering an opportunity for some young teacher to spend a year in Geneva, studying at the University there, or another school. The conditions are:

1. Applicants must be teachers in a Friends' college or secondary school and preference will be given to members of the Society of Friends.

2. Successful applicants are to spend approximately one year in Geneva, living at the International Quaker Hostel, and studying in the University of Geneva and other institutions in Geneva that offer courses dealing with the various phases of international life.

3. Applicants must give evidence of being keenly interested in the great international movements of the present day.

4. While residing in Geneva, the student will be expected to make a special study of the League of Nations and other international organizations that have headquarters in Geneva.

5. Application should be made so that the Judges can reach a decision not later than February 1st of each year.

6. Applicants should be prepared to take up residence in Geneva not later than August 15th and pursue their studies and investigations continuously until July 1st of the following year.

7. In reaching a decision the Committee of Award will give special consideration to language qualifications and previous preparation. While a conversational knowledge of French is not required, it will count in the final decision.

8. One scholarship of $600 to $700 to a secondary school teacher is open for the half-year beginning February, 1928, and continuing until September 15th. A scholarship of $1000 to $1200 is available for the year beginning August 15th, 1928, to a teacher in a secondary school or college if qualified applicants appear. It is estimated that the above amount will cover travel to and from Europe and maintenance in Geneva.

9. It is hoped that teachers who avail themselves of this opportunity will continue to teach in some Friends' institution at least for a few years.

10. The Committee of Award is composed of Walter C. Woodward, Editor of THE AMERICAN FRIEND, Richmond, Indiana, Davis H. Forsythe, Editor of *The Friend*, Philadelphia, Sue C. Yerkes, Editor of *The Friends' Intelligencer*, Philadelphia. The Committee of Award reserves the right to decline all applicants. Any feature not covered by the above conditions is to be decided by the Committee of Award whose judgment is final.

Applications should be made to the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

A BRIEF STATEMENT BY THE EDITOR

The subscriptions of a large proportion of our subscribers terminate at the close of the calendar year. In connection with their renewals there have been many expressions of appreciation and encouragement within the past few weeks. There has also been an unusual expression of this nature on the part of those, who for financial reasons, have been unable to renew. We have been deeply moved as we have read these letters.

Before us, for example, are letters from three pastors. One says, "To be truthful to the nth degree, I quite like THE FRIEND in every department, but the financial situation with me is such that it will not permit of renewal." A second says: "Our support is only $600. and we find it necessary to shave every corner to make ends meet and keep two children in High School." The third writes that he has received but a pittance on his support and that he is not able physically to supplement his salary by outside work and must therefore do without the paper.

Several Friends have written of their enjoyment of the paper and of their great regret at having to do without it. With some it is a matter of sickness and lack of income. Others speak of agricultural depression and of the difficult problem they face in supporting and educating their children.

It has occurred to us that there must be many Friends who would be glad to help make it possible for those temporarily less fortunate to continue to receive their church paper. Our small fund contributed for this purpose is exhausted and we offer this opportunity to others to extend the usefulness of THE AMERICAN FRIEND by contributing to a fund for sending the paper to those unable to subscribe for it. Remittances for this purpose will be welcome, addressed to THE AMERICAN FRIEND, Richmond, Indiana.

SERVICE COMMITTEE GLEANINGS

Items of Interest and Concern in Home Country Presented for Consideration

The Committee that represents the six Yearly Meetings which have their headquarters in Indiana, Ohio and Illinois is making progress with its plans for a branch office of the American Friends Service Committee. The members are quite enthusiastic about the opportunities for Service Committee activities in that section of the country. They are trying to raise $4,000 to begin the work and are looking forward to opening the office in April or May.

It is certainly gratifying to have the cordial cooperation of many Friends in planning for the 1929 Friends Conference. Almost 500 Friends from all over the United States have accepted membership on the General Committee and are being kept informed by the Minutes of the Central Executive Committee of the progress being made. The General Committee has given wide distribution to Wilbur K. Thomas' statement concerning the Conference, and letters from different individuals indicate that they have brought the plan to the attention of their local Meetings. As yet a definite time and place for the Conference has not been decided. It will be held during 1929 and at some place in the Middle States. Friends from foreign countries will be most welcome to attend and to share in its fellowship. Indeed the Committee earnestly hopes that a number from other shores will meet with American Friends in this Conference.

Extracts from letters from some of our Home Service workers:

Mary Falcone, teaching in the Samaria Indian School, Roxbury, Va.—"I wish you could have seen how the children enjoyed their stockings sent them by the Haverford School. We had enough gifts so that every one was remembered at the Christmas program."

Agnes Paris, working at the Sleighton Farm School, Darling, Pa.—"Last September I was transferred from the position of Matron of one of the dormitories to the Physical Education Department where I was in charge for a few months. Now I'm teaching the Academic School."

Arabelle Mott, Martins Fork, Ky.—"My school here closes the twenty-seventh of January. Very cold weather has frozen the creek since New Year's Day, so I've walked eight miles a day this week. Tonight I'm 'aimin' to go up creek four miles beyond my school to spend the night and get two joints of stove pipe for Alice's schoolhouse. She is having her classes here at the Cottage because the pipe has powdered."

Emmet M. Frazer, transferred from the Tunesassa Indian School to Virginia Union University at Richmond, a Negro college. "I am very happy to have the opportunity to work with the Negro and study his traits. It is quite interesting to compare and contrast him with the Indian."

Lawrence W. Auld, Calhoun Colored School, Alabama.—"Several of the boys are ambitious to run this spring. They are starting their training now. The training approach to diet is a good chance for me to attack this habit of filling up on bread and syrup to the neglect of good vegetables that are served to them...The New Year abolition service was rather interesting. For old men, even, remember much of slavery times to report. It is said that these occasions used to be full of those reports."

We hope that the letter from the Service Committee asking for contributions of clothing for the relief of the women and children in the bituminous mine districts will bring large contributions of clothing to the warehouse at 15th and Cherry Streets, Philadelphia. The Committee hopes to have a worker supervise its distribution. The suffering on the part of the women and children is growing in severity. The American Friends Service Committee may not be in a position to cope with the economic forces at work in the strike, but it can carry relief to suffering people, and all our willingness to take food and comfort to the unknown people in Germany, Austria, Russia and Poland should make us the more eager to send food and clothing to the suffering people in our own states.

A JUNIOR YEARLY MEETING

The Committee on Religious Education of Wilmington Yearly Meeting conducted a most unique affair during the sessions of Yearly Meeting last August. Each afternoon from two to four during a period of six days they had an average attendance of one hundred and eighteen children in their Junior Yearly Meeting.

The sessions were based on a program of work, play, and worship. There were representatives from twenty-two of the meetings in the Yearly Meeting. The Junior Yearly Meeting was organized with a first-year high school student as presiding clerk. A girl of ten was recording clerk and an appointment was made of an announcing clerk who took enrollment and made announcements. Each day, reports were made by the adults in charge.

One hour each day was given to hand work, one hour in the making of pedestals which were purchased by various Bible Schools, the making of reed collection baskets, flower baskets, and wastepaper baskets for use in Sunday-school rooms and Church buildings. A number of epistles were sent to groups such as Indian children in the Shawnee Sanitarium at Shawnee, Oklahoma. An offering was taken for play equipment for the Happy Grove School in Jamaica.

The program for each day was as follows:

The First Day the aim was to develop Yearly Meeting and Five Years Meeting consciousness. A map of Wilmington Yearly Meeting was shown with pictures of the various meetinghouses. Pictures of the various Friends Colleges were shown in connection with a map of the Five Years Meeting.

The Second Day—Home Missions. Pictures were shown indicating city centers and frontier stations. Indian work and the work in the Smoky Mountains of Tennessee were illustrated with pictures. There were five in attendance from Tennessee.

Third Day—Foreign Missions.—The Jamaica Field. The history of Friends' work in Jamaica was made from the reports of the Foreign Board. Marian Farr, who was born in Jamaica, gave a talk illustrating the work with fifty pictures and with dolls, etc.

Fourth Day—Foreign Missions.—The Palestine Field. A history of Friends' work in Palestine was given. There were pictures and posters and a talk by Philip Kelsey, age 12, illustrated by curios and other interesting features.

Fifth Day—Peace Work. A questionnaire on Peace Work had been prepared by Elsie McCoy and the children gave answers. Two high school boys who had been members of a study group gave a talk on international affairs.

The Sunday Program consisted of worship, music and a pageant.

In addition to the above program, Primary and Kindergarten departments were conducted on the basis of Church Vacation School work.

The above information has been gathered by the Board on Religious Education of the Five Years Meeting.

OLD TIME QUAKER WEDDING SALEM, OREGON

Simple marriage vows made fifty-eight years ago in a Friends meetinghouse in Boone County, Indiana, were repeated in the South Salem Friends Church, December 29, 1927, by William P. and Abigail Chawner Haworth, before an assembly of Friends and others, without an officiating minister. Their son Charles C. Haworth, one of three of their surviving children, explained the Quaker custom of marriage as provided in the book of discipline at that time. It was the time of the regular midweek meeting and after a period of worship, the bride and groom of that earlier day, accompanied by Mr. and Mrs. Frank Elliott, entered the room from the rear and passing down the center aisle to the strains of a wedding march with Mrs. Russell Wright presiding at the organ, sat facing the audience. Following a vocal solo by Eva Miles, the ceremonial vows were repeated as fifty-eight years ago, the bride wearing the dress she wore on that occasion. The pastor produced and read the marriage certificate as signed by six relatives and twenty-two friends, of whom only two of the relatives and one of the friends are still living. Congratulations were extended by those present and all shared in a reception tendered them when light refreshments were served. The auditorium was beautifully decorated with fir tree boughs and ferns from the woods emblematic of the long and eventful married life of the bride and groom.

FRIENDS AND PRESENT DAY ISSUES

(Continued from page 54)

that the necessary personnel will donate their services.

But to be serious:

The program is competitive because other nations will so consider it.

It is provocative.

It is against England—if not why do we need it?

It is extremely costly, both in its initial expense and in its upkeep.

It probably will be the beginning of huge armaments, if history has anything to teach us.

It is a step away from peace and cooperation.

It may not lead to war—but a perusal of the pages of history would scarcely justify this optimism.

Its value as a fighting unit is questionable, if we are to believe Admiral Simms who would send it up the Mississippi to protect it in case of war, or Colonel Mitchell who calls our best surface ships "floating coffins."

It does not square with our appeals for disarmament; our proclamations of goodwill and non-aggression; our professions of reliance on law rather than on military strength.

The members of the Society of Friends have the issue squarely before them. What do we propose to do about it? Public opinion can defeat the Bill, but only if that public opinion be adequately expressed. There is no use working with the Committee. They seem to be almost unanimously in favor of it. The only hope is to make your Representative at Washington *know* that his political future depends on his defeating the bill.

Study your community; line up every interest that you can and then let your Congressman know how the community feels. We probably have until the middle of February to get this done.

The Big Navy is expensive, of questionable value even as a fighting unit, and will probably lead to disaster. Force in international relations is a worn-out philosophy. It has been tried and found wanting. The new way is friendship and cooperation. Urge your Government to oppose increased armament and to vote for treaties of friendship and cooperation.

RAY NEWTON,
Sec'y Peace Section A. F. S. C.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

IS SALVATION FREE?
(Another View)

Editor THE AMERICAN FRIEND:

I think Watts, Wesley and later hymn writers had no thought of undervaluing the cost, or price paid for salvation according to the plan of redemption, but to emphasize the truth that salvation is a free gift to the poor, lost, repentant sinner as revealed in the Old and New Testaments, according to Isaiah: "Ho, everyone that thirsteth come buy and eat, without money and without price;" or to John, "Whosoever will let him come and take of the water of life freely;" or according to the parable of Jesus, "My oxen and fatlings are killed, all things are now ready, Come."

They would not say to the thief on the cross, or to any other sinner, "No, a thousand times no! it is the most costly venture in the world." All he could do was to believe, confess and be a faithful witness while he lived and then enter Paradise. What more can the sinner do today, though he may have years or only hours to live?

To many of us who know we were sinners saved by grace the gospel of "free salvation" still sounds sweet and we deny being among those who "shirk financial responsibility," or agree that the song of free salvation is false in its teachings, or baneful in its influence.

WILLIAM P. SMITH.

THE WAYWARD BOY

Editor THE AMERICAN FRIEND:

Politics yields a great influence for good or for bad over our nation; for good or for bad over our boys as well as our men. The church yields a direct influence over only a small portion of our populace.

Which should we give the most of our attention to, the Church or Politics? The demand of our church member that he should not take the name of God in vain. Do we demand that of the men we give our sacred vote to? Do we demand of our political parties that they nominate men of that same standard?

I would to God every Christian voter could visit the police departments in our cities and hear the profanity and ask themselves if it is better to have profane men to govern us or Christian men. Is it well to have a Christian nation governed by ungodly men?

Oh! you say, Christian men will not run for office. Let us deny that charge. Three years ago a minister of the Gospel ran for President of the United States. How many votes did he get? A minister ran for Governor of Indiana; a minister ran for Attorney General; a splendid Christian woman ran for Congress. How many votes did they get?

While we allow this condition we shall have many, many wayward boys that we would not have if we were ruled by Christian men. Why do we have wayward boys? Who will answer?

A FRIEND OF THE BOY.

Muncie, Indiana.

REDEMPTION AND ITS PRIVILEGES

Editor THE AMERICAN FRIEND:

Friends Beede and Worrall have recently given us, through THE AMERICAN FRIEND, impressive views of the cost of redemption and for carrying on the institutions of the Gospel in the spiritual recovery of men.

Provisions for this recovery cost the immeasurable sacrifice of the Son of God. It is not surprising that, "Redemption is the science and the song of all eternity." The providential institutions of the Gospel, to be maintained at home and abroad, require millions of money.

Personal salvation is "by grace through faith." By grace because of our moral perversity, and by faith for we must be willing to accept "the free gift." It is a free gift to us—"He that hath no money, come ye, buy and eat." Isa 55:1. Dr. Adam Clarke says of this: "It expresses the fulness, *freeness,* excellency and everlasting nature of the blessed Gospel."

Friend Worrall touches one of the most vital principles of Gospel philosophy when he tells us that man's salvation is to continue as the free gift of God, but is maintained by deeds of devotion which are the basis of the Saints' final reward. See 1 Cor. 3:13-15 for an unequivocal statement of this truth. Hallelujah! Amen.

J. BRANDT WOLFE.

Salem, Ind.

FROM GENEVA TO BERLIN
A Letter from Emma F. Coffin

Editor THE AMERICAN FRIEND:

This is my second letter to THE AMERICAN FRIEND written from across the Atlantic, the first one having been sent from Geneva. The Assembly of the League of Nations opened September 5th. We were fortunately admitted to the sessions held September 6th and 7th, and experienced something of a thrill as we sat in the presence of the great uncrowned though august heads of the world, the makers of history, representing fifty-five nations. I was grateful too, for an interview with Miss Peters nurse for the League of Nations, whom we frequently met at the service at the Friends Center. By her appointment I called upon her in her office in the League of Nations Secretariat Palace. She is a graduate of the Johns Hopkins University and is the only American nurse in Switzerland. We appreciated her earnest warning regarding the extreme care necessary in safeguarding our passports.

We learned that American passports are frequently stolen, adroitly worked over and used fraudulently to enter the United States. Three Americans whom we met, one a Philadelphia woman Friend, had their passports stolen, and consequently were held up in their travels.

We left Geneva September eighth, going by steamboat on Lake Geneva to Lausanne, where we remembered The Treaty of Lausanne made in 1923 between the Allies and the Turks, and truly wished that war might cease forever.

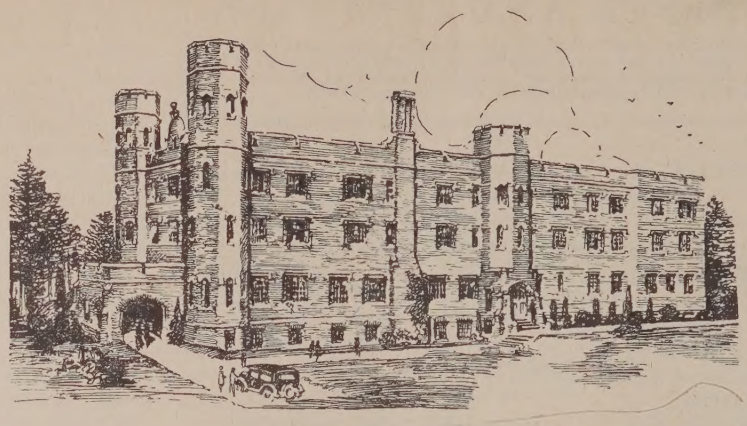
Rural Switzerland is beautiful and picturesque. Towns abound around the lake. Upon one portion of the lake several fishermen in little boats with seins or nets, were hauling in the fishes: one could not help thinking of the words, "Let down your nets for a draught." There were many fishers' huts upon the nearby shore, where a number of yellow and green nets were stretched out to dry, while bare-legged, bare-footed men were spreading other nets upon the sand.

We stayed over night at Berne; and visited the Capitol buildings where we had a fine view of the city. We were specially interested in the huge dark monument bearing the inscription "Union Postale Universalle," erected in 1909 in honor of the International Bureau of the Universal Postal Union, established in 1874, the headquarters of which are at Berne. The monument has a heavy base upon which rests a very large world, or globe, around which are stretched several human figures, life size; as, an American Indian, a Negro, a Japanese, and others, each with his left arm and hand outstretched, extending a packet of letters to the next man, while with his right hand he receives the packet from the man on his right; thus they encircle the globe. The Helvetian Statue of Liberty is near at hand.

Leaving Berne next day by train we crossed the German frontier outside of Basel, when we "passed the customs" for the third time since landing in Europe. We reached Mainz at "16 hours and 45 min." or, as we say, at 4:45 p. m. Whereever we have traveled in Europe, we have found that all trains, Street cars or trains, all boats and all mail collections are scheduled according to the 24 hour day count, beginning at 1 a. m.

About the happiest and most delightful day thus far was the all-day boat trip down the famous old river Rhine from Mainz to Cologne. A number of towns, centuries old, nestle along the shores. The numerous castles of medieval date are fascinatingly interesting; many of them built

(Continued on page 63)



How Many Bricks Will You Provide?

Oak Grove needs your help in building this home for her girls. The foundation was completed and paid for last fall. One generous woman, anxious to protect young lives, has donated the extra cost of the best fire-proof construction, and believing that the beauty of a building has a powerful influence on those within its halls, she has also given all the extra cost for its stately architecture. A hundred thousand dollars has been secured in Maine. You are earnestly solicited to help complete the fund.

If friends will now provide all the bricks for the walls, the dormitory is assured and other funds now available will cover the equipment and furnishing. Ten cents will purchase and place each brick. About 500,000 bricks are necessary. A hundred dollars will provide 1,000 bricks. A thousand dollars will provide bricks for the wall of one room. Those who can, must give generously, but every dime brings the goal nearer and your gift will help, however modest.

Oak Grove is the first Friends' boarding school in our country to devote itself wholly to the needs of our girls. Every Friend is interested in the education of these future teachers, mothers, nurses, missionaries and leaders. It is our goal to have this building represent the voluntary contributions of Friends in every Meeting, but repeated appeals are expensive. Pledges are needed immediately but remittances may be made as convenient during the next eight months.

The dormitory is urgently needed. The only present accommodation is a frame building erected in 1880 which is no longer safe or adequate. The new dormitory will accommodate about ninety besides containing a school infirmary and a dining hall large enough for our Yearly Meeting. Construction must go forward early in March in order to have the dormitory ready for the fall term. Please send "your bricks" to-day.

Brief History of Oak Grove

Oak Grove was established in 1857 by five Friends who were concerned for the education of children in this vicinity. The reputation of the school soon drew students from a distance. Although always handicapped by inadequate resources, Oak Grove was blessed with devoted teachers of rare ability, who here nurtured such students as the late Albert K. Smiley, of Lake Mohonk; the late Richard M. Jones of William Penn Charter School; the late George L. Jones of Westtown; Rufus M. Jones of Haverford; Herbert Goddard, psychologist and author, of California; William J. Sayers of Indiana; Khalil Totah of Ram Allah Boys' School, Palestine; Amy Morris Homans, Professor Emeritus at Wellesley College; Eleanora S. Woodman of Winthrop, Maine; Mabel Page of Los Angeles; Alice W. Jones of Ram Allah Girls' School, and a long line of noble teachers, home-makers, ministers, doctors and others who have been inspired at Oak Grove to go forth and serve humanity.

When Oak Grove was founded, there were few preparatory schools in this vicinity. The modern facilities for transportation widened Oak Grove's field of service, but the rapid increase in public high schools seemed to call for a specialized type of school. A careful survey was made in 1924 to determine how the school could best serve the present. There was no boarding school in this great state devoted wholly to the needs of girls and specializing in preparation for college. There was not yet one of this type in America under the control of Friends, although George Fox had ordered the establishment of a school at Shacklewell in 1668 "for instructing young lassies and maidens in whatsoever things were useful and civil in creation." Oak Grove was reorganized as a school wholly for girls in 1925. The new policy has met with approval and success. Parents in rural districts whose young daughters must go away to school after the eighth grade are glad to find a school where protective care and Christian training are combined with high scholastic standards. These influences, the Friendly atmosphere and reasonable expense have drawn students since 1925, not only from all parts of Maine and from other New England states, but from as far as Pennsylvania, Missouri and Michigan. The thirteen graduates of last year are now in nine different institutions of higher learning, including Earlham, Ursinus, University of Wisconsin and Mount Holyoke.

The location of the school is unsurpassed for health and beauty. In the midst of one hundred and fifty acres, it crowns a hilltop where giant oaks and tall pines shelter it on the north, while the picturesque Kennebec Valley stretches away in front.

The ideals and habits which the girls in our preparatory schools form today will determine their own future and will influence countless others. Friends who are especially interested in young womanhood and the aims of Oak Grove are respectfully urged to make a generous contribution toward the completion of the new dormitory that is so needed.

The present heads are Robert E. and Eva Pratt Owen, who have served devotedly since 1918. Oak Grove is affiliated with New England Yearly Meeting and is an important outpost of Quakerism. The architect is Walter F. Price (member of Arch Street Meeting), 119 S. Fourth Street, Philadelphia, and information regarding the building may be secured from him.

Checks should be made payable to Arthur Jones, Treasurer Building Committee, Oak Grove, Vassalboro, Maine.

QUAKERDOM · AT · LARGE

Supplementary to his work as pastor of the South Salem, Oregon, Meeting, Chas. Haworth is serving Willamette University as Professor of Spanish.

A friend sends us a clipping from the Greensboro, North Carolina, *Daily News* saying that Pat Crawford, athletic coach at Guilford College, has declined an offer to join the baseball team of the New York Giants. It is stated that he has declined similar offers in the past because of his objections to playing Sunday baseball.

Fred N. and Alta H. Hoyt and daughter, Martha, will sail on the S. S. Olympic, February 3 from New York to Southampton on their way to East Africa. They will leave their three sons, Howard, Paul and Wendell in school in this country. Friends desiring to send the Hoyts a steamer letter may address it to them in care of the S. S. Olympic, New York City.

Sceva B. Laughlin, Professor of Economics and Sociology at Willamette University, Salem, Oregon, who had been in poor health for some time, has been teaching his full schedule at the University since September and seems to be gaining strength steadily. He is making a study of the number and personnel of Friends who are listed in "Who's Who" and will doubtless have some very interesting announcements to make in due time.

C. Floyd Hester, principal of Northbranch Academy at Northbranch, Kansas, reports that school is going very well. Crop conditions are better this year and responses in support of the Academy have been very good. The president of the school board, J. Perry Hadley, attended Five Years Meeting as a delegate from Kansas Yearly Meeting and gave an excellent report of it one morning at chapel. Frank Clark, a former principal, also shared that pleasure. Evangeline Reams of Columbus, Ohio, began revival meetings at the Academy, January 15, in which the church and the community are cooperating.

Referring to the Prayer Book Measure recently before the British House of Commons and the attitude of Friends toward it, Gerrard Roberts in "A Letter from London" in *The Friend* (London), says: "Looking at the matter broadly, I can only see in it a cause for deep regret, for we are inevitably faced with a long period of religious controversy. Surely these happenings are further and full justification for the position of Friends and (partly for other reasons) for the Salvation Army in abandoning any outward communion service. This celebration is either the complete 'Sacrifice of the Mass' or else it must be a Spiritual Communion. Out of any intermediate position confusion seems to arise. Again, when the common man will be bewildered with the 'Lo here and lo there,' it is a call for us to put forward in a spirit of reconciliatory friendship our view of Christianity as a simple, spiritual religion of life."

Henry T. Hodgkin, one of five secretaries of the National Christian Council in China and widely known Christian statesman, who came to this country to be one of the speakers at the Student Volunteer Quadrennial Convention in Detroit and at the Foreign Missions Conference at Atlantic City, stopped off for a day at Richmond, January 14, on his return from Atlantic City to San Francisco and Shanghai, China. He called at Friends Central Offices, at Earlham College, and was guest of honor for dinner at "The Arlington" arranged by Dean Harry N. Wright and shared by about fifty Friends. In an earnest after-dinner message he challenged Friends to walk the highway and maintain the "golden mean" as followers of Jesus Christ that the message of love and goodwill might more effectively attract men everywhere and win them to a life of service for Christ. The privilege of meeting him and hearing him again was greatly appreciated by Richmond Friends. He expected to be just a month and a day in the United States on this trip. His wife, who does not greatly appreciate ocean voyages, preferred to remain at Shanghai until his return.

Jesse and Mamie C. Hawkins of New Burlington, Ohio, will celebrate their fiftieth wedding anniversary at their home in New Burlington with a reception, January 30, from 2 to 5 p. m., their daughters, Mrs. T. C. Haydock and Mrs. Arthur Hartman, being hostesses. No invitations have been issued and all their friends are cordially invited to call. Their life has all been spent in this neighborhood and has been closely allied with its religious life. Jesse Hawkins was associated with the founding of New Burlington, Spring Valley and Xenia Friends Meetings, was an official delegate at the setting up of California Yearly Meeting and for a period of years was evangelistic superintendent of Wilmington Yearly Meeting. For more than forty years he has been clerk of Miami Quarterly Meeting on Ministry and Oversight, and a member of the Yearly Meeting's Pastoral Committee since its inception in 1892. In many other church activities he has filled responsible positions. In his earlier ministry, he and his wife had much service in evangelistic work, she being much gifted in song. They held many series in Indiana and Western Yearly Meetings, and when Mercer County, Ohio, was being settled held meetings at three different points from which developed a thriving Quarterly Meeting. They are both well and strong despite the years that are behind them and "will appreciate the flower while they may smell its fragrance."

NEWS OF OUR MEETINGS

At a recent session of Hopewell, Kansas Monthly Meeting, fourteen persons were received as active members, all by request, and on January 15 at the close of a very gracious service, they were given a public welcome into the fellowship of the church by the pastor, Aaron McKinney. This is the pastor's seventh year of service, and promises to be the most fruitful.

Sheridan, Indiana, Friends Meeting in Western Yearly Meeting is in the midst of the most successful revival held here for some years. Meetings began on January first with William S. Kitch as evangelist assisting the pastor, Frank V. Stafford. Full salvation through the merits of the sacrifice of Jesus Christ is faithfully preached. Several young people and a goodly number of children have bowed at an altar of prayer and gave evidence of having received pardon.

Aubrey F. De Lon, superintendent of Kokomo Quarterly Meeting, attended the meeting at New Salem, near Greentown, Indiana, January 15. After a period of worship, the juniors had a part in the exercises at the morning service, reading a portion of Scripture and repeating some Bible stories which added to the interest of the meeting. The superintendent gave a very interesting account of the proceedings of the Five Years Meeting at Richmond last October to an attentive audience.

Wilmington, Ohio, Friends have outlined a program with a lecture for each Wednesday evening beginning January 4, when Wendell G. Farr discussed the question Is there Religious Progress in the Old Testament? until April 25, when Frank A. Peelle will discuss "How does human nature appear to a physician?" The list of subjects and the names of the speakers opposite the date are printed on a card which bears a picture of the meetinghouse and the slogan "The Home of Your Friends." The bearer of the card is constantly reminded to come and bring somebody. The menu promises a real treat for all privileged to attend.

Corinth Monthly Meeting of Friends, in Virginia, has been unusually active this winter. The average attendance at morning meeting for worship has broken the

record for several years past. A larger quantity of Quarterlies and Sunday-school supplies are needed for 1928 and two of the rooms in the Corinth Academy Dormitory are now being fitted up for Sunday-school rooms to allow for expansion and better equipment. The Christian Endeavor Society with a membership of over thirty has finished a contest in which the attendance was usually larger than the total membership.

The First Friends Church of Whittier, California, under the leadership of the pastor, Willard O. Trueblood, is making a devotional study of the Four Gospels at the succeeding Wednesday night prayer meetings. Some of the questions being considered are: Why not three or six Gospels? Why, when, by whom, and to whom written? How have they been preserved? What did the people think of them and what place should they have in our thinking? Six talks to High School students on subjects of vital interest to young people were given by the pastor each evening, January 11-16, in the Bible school building. Finding Hidden Treasures, an Age Old Question, Preparation for Conquest, a Place of Security, Christ at the Center of Life and Paths to the Will of God were the subjects presented.

The men of the Friends Meeting at Denver, Colorado, have organized themselves into the "Friends Constructive Society of Men." The purpose of the organization is stated in the preamble of the charter which reads, "Realizing the need of unified effort by the church and its membership in spiritual and temporal affairs; in order that we may become better fitted and prepared to exert an influence for good both to the church and to the commonwealth, we effect this organization."

December 11 was Suburban Day for Chicago Friends and Charles O. Whitely spoke in the meeting for worship and led a discussion in the afternoon on an integrated worship, ministry, stewardship program for the meeting. The following Sunday Frederick Nixon spoke on the contents of the swaddling clothes. The Christmas program by the children in charge of Marjorie Allee and Eunice Cary was given December 25, being followed by a short talk to the children by Arnold B. Vaught. December 27, the Woodcraft girls gave a Christmas party in honor of the college young people at home for vacation. These were Donald Winslow from Purdue University, Anna Coppock from Earlham College, Helen Andrews, Priscilla Krauel, Clara Deadman and Walter Cook from Penn College. The meeting feels a great loss in the passing of Isabella C. Matchett, wife of William Henry Matchett, who was the oldest member of the meeting, having become a member in 1892, and she was one of the most faithful members, serving in many departments as long as her health would permit. Her memory will live long in the hearts of those her life has touched to whom she has been an inspiration for good.

SPECIAL CORRESPONDENCE FROM MAINE

George and Nellie Paul, having recently come from England, settled at East Parsonfield in October, and are doing most acceptable pastoral service there. The Christmas pageant, under their leadership, was a great success. The following Monday evening the young people were invited to the parsonage to celebrate Nellie Paul's birthday.

Electric lights have recently been installed in the Windham meetinghouse. The congregation was greatly disappointed that they could not try them out at Christmas. But a case of scarlet fever appeared in the community a few days before Christmas, and it seemed expedient to omit all public gatherings for two weeks. The meetinghouse was opened again last Sunday. There is no resident minister at Windham. The preaching is mostly done by James Pratt, an Adventist minister, who also teaches a large class of junior boys. There are few Friends at Windham, but a substantial attendance of those not Friends.

The most interesting single event in Oak Street meeting, Portland, for many a moon was Alfred T. Ware's announcement to his pastoral committee last Sunday, of his engagement to Mary S. Paige of Lynn. This is eminently satisfactory to Maine Quakerism. But everyone who knows Mary Paige is asking, What will Lynn folks do? Well, it is understood that Lynn folks are putting their shoulders to the wheels of the gospel chariot in a more vigorous way than they have done for years. They will get along. Vardis Brown, home from Hartford Seminary for the holidays, preached most acceptably at Oak Street last Sunday. Alfred Lowry, of England, plans to attend Falmouth Quarterly Meeting, Jan. 28 and 29.

Forest Avenue meeting, Portland, quiescent, a few years back, is now very much alive. New people appear nearly every Sunday morning; and the best part of it is they usually become repeaters until the habit is getting formed. Some of the new folks bring their children and stay for Bible School. Last year's statistics show an average attendance of 50. Since last September 1st, the average is more than a hundred. For December, 109. Last Sunday there was literally standing room only. LeRoy DeMarsh and wife came September 1st.

A modest, but interesting little leaflet is published monthly in the interest of South Durham meeting. The pastor, Harold N. Tollefson is editor. One of the most vital institutions of the South Durham meeting is the "Neighborhood Prayer Meeting," which meets Wednesday evenings by invitation, in the homes. That it is practical as well as spiritual—or perhaps better stated, being truly spiritual must be also practical—is indicated by the fact that at Christmas time the pastor and his wife had the joyous privilege of delivering prettily decorated boxes of fruits and nuts, with a message of love and fellowship from the Neighborhood prayer meeting, to several families in the community where there was sorrow or need.

West Gardiner, one of the oldest meetings in Maine, has experienced a quiet but definite renewal of life during the past three or four years. This is evident, both in the meetings for worship, and in the social influence of the meeting during the week. It is doubtful if so many people as attended the harvest supper, had been inside the church in a generation. One of the last activities of Charles Replogle was to plan with West Gardiner Friends for the construction of a dining hall and Bible School classroom, which is contemplated for next spring.

The excavation and foundation for the new dormitory at Oak Grove Seminary were completed before freezing weather set in. Specifications for the superstructure are in the hands of contractors, and it is expected that bids will be ready in about two weeks. The building committee expects that the lowest bid will be somewhat above the amount of funds now on hand, but hopes that more funds will come to the Seminary in order that the building may be promptly carried forward with the opening of spring. The new dormitory is to be of massive, fireproof construction, and should be in good condition 500 years hence. A few days before her death last month, Evangeline K. Bailey, a member of the Board of Managers, asked the privilege of paying the first thousand dollars to the contractors who were constructing the foundation.

Perhaps East Vassalboro takes first place in members received last year, twenty having been added. Every church is justly proud of its own little Christmas tree. But East Vassalboro Friends conceived the idea that there was something bigger and better than that to be done. They joined forces with the Methodist church, and gathered up all the Christmas spirit that was loose in the beautiful little village, and had one grand Christmas celebration in the public hall. Real peace and goodwill prevailed. Elam Henderson is quiet but persistent, and gets things done. The church buildings have been thoroughly repaired.

New life is evident at East Benton. It was here Charles Replogle's strength gave out, and he turned homeward. On his way home he asked Elam Henderson to fill an engagement at East Benton he was unable to fill. Elam Henderson did so, and his efforts have been most fruitful. A session of Vassalboro monthly meeting was recently held at East Benton, the first time in years. Three members of the Sunday

School have requested for membership with Friends.

Frank E. Jones, pastor at South China, is a believer in educational evangelism as well as in the old fashioned sort. He has a permit from the China, Me., school authorities to take the children to the church for religious instruction during school hours once each week. He does this for two schools in the town.

Orlando C. Williams, pastor at Maple Grove, Ft. Fairfield, with his wife is enjoying a well deserved respite from his work. They spent the holidays, and expect to continue most of January with their daughters at Orange, N. J. One of the best evidences that Orlando's six and a half years at Maple Grove have been well spent is the fact that he has local workers who are able and willing to carry on while he is away.

ARTHUR JONES.

Winthrop Center, Maine.

AT SANDWICH QUARTERLY MEETING

Thursday, January 12, was a beautiful, springlike day, and a goodly company gathered in the century-old meetinghouse on Spring Street, New Bedford, Mass. The angel's announcement to Moses at the burning bush in the wilderness "The place whereon thou standest is holy ground," was suggested as a motto for the New Year, and the burden of the various messages was that it is our duty and privilege to follow Jesus' example in our attitude toward life and its social problems.

During the business session attention was called to the paper entitled "The Church and its Journalism," given by the Editor of THE AMERICAN FRIEND at the Five Years Meeting and published in the issue of January 5, and the desirability of subscribing to our official publication was urged upon Friends. The matter of armaments was considered, especially in regard to the failure of the Geneva Conference for their limitation, and the Clerk was directed to draw up a statement for publication in the local press setting forth Friends' views on this subject.

The Queries with the changes proposed at the Five Years Meeting were read, and a message of love and sympathy was sent to Thomas Wood, a veteran worker in New England Yearly Meeting, who is seriously ill.

An expression of disapproval of the proposed increase in the United States Navy was unanimously made, as reported in *The Standard*. The minute dealing with the situation read as follows: "The proposal now before Congress to authorize a large increase in the Navy of the United States was brought to the attention of this meeting, and considering the serious consequences of such action as contrary to public opinion of leading Americans and contradictory to many public utterances of our President, as well as considering the misunderstandings and harmful influences of such action upon other nations of America and of the world, the meeting was united in its expression of disapproval of such proposed increase in our Navy as more likely to arouse suspicions and ill will than to preserve the present peace of the world." The deeper meanings of Christianity were discussed by Paul Ellis of Boston University who is supplying for the Friends meeting at Central Village, Westport. A number of Friends from Sandwich, West Falmouth, Mattapoisett and Central Village were in attendance at the session.

AN APPRECIATION OF MOSLEMS

"Not long ago," writes A. Willard Jones, "a young Moslem friend of ours came to tea. He is a devout Moslem but talked freely with us. He said that the West does not understand Moslems. He thinks that Islam is a force for peace, that Mohammed did wonders for the pagan peoples of Arabia, especially regarding prohibition, that all intelligent Moslems recognize Jesus as a mighty prophet whose teachings they greatly admire and wish to follow. He is preparing himself to teach as he thinks it is the best way for him to serve. The fact that he has lots of money makes this desire the more significant.

"One wonders how many wealthy young men in Christian (?) U. S. A. have as clear an appreciation of the responsibilities growing out of their religion. We can learn lessons of devotion from such men as our young Moslem friend and at the same time pray that his devotion may finally and fully be won for Jesus whose teaching he already knows and admires. Certainly nothing is gained by insisting that all Moslems are bad. This same young man told me that he was once with a friend in Jerusalem who was conducting an American around the Holy City. It chanced that the guide remarked that our friend was a Moslem. The American soon had the guide between them and throughout the walk kept away from the Moslem. He later told the guide that he had heard that a Moslem who killed a Christian would gain certain entrance into heaven, hence his fear. In reality he was nowhere safer than with these young men.

"Matthew 7:12 is a bit of pure gold which if Christendom were to appreciate more fully would help solve many of our racial and social problems, as well as our religious ones. Its faith in mankind, its simplicity, its universality, and finally its positive challenge—truly this is the law and the prophets.

"Life in Palestine is sometimes difficult but never tiresome. It is inspiring to see the improvements which are taking place, it is disturbing to see the substitution of western customs and a decline in religious interest, but it is a challenge to try to present vital Christianity to those who are tired of old forms and meaningless mumblings. Our Boarding Schools minister in a splendid way to more than 200 Palestinian boys and girls. Aside from the schools our Meeting in Ram-Allah is quite small. It is to the work of this Meeting that the Mission has asked us to devote ourselves more especially. Just how long it will take our twelve to gather other twelve is hardly a matter for speculation but we hope to find a place of ministry among those of this community who will feel spiritually at home with us. After five busy years in as exciting place as a boys' school always is, it is a bit hard to possess our souls in patience in a task that requires much faith, but the way opens step by step and our trust is in One who guideth his people aright."

FRIENDSHIP SCHOOL BAGS FOR MEXICO

Some months ago friendship dolls were sent to Japan in an attempt to further the feeling of good will between the people of the United States and Japan.

Now the Committee on World Friendship Among Children, instituted by the Federal Council of Churches, proposes to the young people of the United States that they manifest their friendliness toward the children of Mexico. As an expression of this friendliness they are suggesting that Friendship School Bags be sent to the Mexican children for distribution in the schools on Independence Day, September 16, 1928.

The bags are being manufactured by a concern in the East and may be secured from the Committee on World Friendship Among Children, 289 Fourth Avenue, New York City at $1.75 each, postpaid.

Such articles as tiny dolls, hair ribbons, handkerchiefs, jacks, jumping ropes, drawing sets, games, tooth brushes and pastes, small rubber balls, drinking cups may be included in the bags. Candy, knives, matches, firecrackers, liquids, anything breakable and anything ugly will not be sent.

This is an opportunity for Friends to manifest their interest in the children of Mexico. Every Bible School should fill a bag. Complete details as to how to carry out the Friendship School Bag plan may be secured by writing to the American Friends Board of Foreign Missions, 101 South Eighth Street, Richmond, Indiana.

MEN'S CHURCH BANQUET

Thursday evening, January 5, a program was put on at the church in New Providence, Iowa, which was rather unique. Each of a group of men of the church had extended to some other man in the community an invitation to be his guest at a banquet and get-together meeting in the church dining room. The intention was to include every man in the community, whether in the habit of attending church or not. It was entirely a layman's undertaking, and proved very successful, ninety-

three men in all sitting down together to a fine supper prepared by the Ladies' Auxiliary.

Following the banquet, Chas. D. Wood presided as toastmaster; Geo. W. Felt gave the reading, "Farewell, Brother Watkins"; Superintendent M. Z. Albers spoke on "The Layman's Duty to the Church;" E. F. Morris on "The Church's Contribution to the Community"; Chas A. Norman on "The Church and the Everyday Life," and vocal solos were rendered by Fred Mitchell. Chas. O. Whitely made a few fitting remarks, humorous and otherwise, and the pastor, DeWitt L. Foster, pronounced the benediction.

The big idea was to get the men together in a common fellowship, and in a neighborly spirit, without any of the formality sometimes felt in a regular church service, to consider some of the relations of the church to community life. The addresses, though touched up with some humor, were all well prepared and struck toward the heart of this question. It is hoped the meeting contributed to a better understanding and feeling between the *nominally* "ins" and "outs;" for after all all men are members of the same great human brotherhood, and are perhaps separated less by perversity of will, than by misunderstanding of each others' hopes and ideals.

A NEW PENN QUARTERLY MEETING

Penn Quarterly Meeting will convene at Denver, Colorado, "the Queen city of the Plains", under the shadow of the Rocky Mountains, February 10-12. This will be the second gathering of Penn Quarterly Meeting. It was set up by Nebraska Yearly Meeting last July and was named Penn as a call to the great central west to spiritual adventure. Penn Quarterly Meeting is composed of Denver, Boulder, and Deer Trail. The last named meeting hospitably entertained the first regular sessions of the Quarterly Meeting held last November. Herbert Wood, the new pastor of the Boulder Meeting, was welcomed into the work in Colorado. All the sessions were marked by the spirit of love and the earnest desire of Friends to re-consecrate themselves for the work of the Kingdom of God.

Visiting Friends will find a hearty western welcome in the coming sessions of Penn Quarterly Meeting. It is hoped that Friends making a trip either east or west will come by the way of Denver, visiting the Friends Meeting there, located on the corner of W. 41st. Ave. and Shoshone St., and also Penn Quarterly Meeting. Of any Friends coming to Colorado either for a visit or to settle here, kindly notify Charles A. Mott, Superintendent of Penn Quarterly Meeting, and the pastor of the Denver Friends Meeting.

ISABELLA C. MATCHETT

Isabella Chapman was born at Lowertownhouse, near Dungannon, in County Tyrone of the north of Ireland, on May 26, 1852. The Chapman family, Friends for generations past, was then and still is, well known in the Society. Isabella Chapman and her family attended the Grange meeting, a country meeting.

She was sent to Brookfield boarding school for her education. This was a co-educational school, with about forty girls and forty boys in attendance; it was here that she first met her future husband, William Henry Matchett.

When she was about fifteen years old, her father disposed of his farm and the family moved to Bessbrook, a famous model village founded by the Friend, John Grubb Richardson. His son James N. Richardson, also a man of deep conviction and strong influence, was Isabella Chapman's Bible school teacher.

In 1872 the family left Bessbrook for America, partly in the hope of improving Isabella's health, about which they were uneasy. They came out to Chicago, where two of the children had already preceded them, the spring after the great fire, while a large part of the city was still in ruins.

The Chicago Friends meeting was then at 26th street; Isabella became a member of it, and for some time before her death held the record of having been associated with the meeting longer than any other member.

On December 24, 1874, she was married to her old Brookfield schoolmate, William Henry Matchett, who had also come over to the States and found employment in Chicago. Their marriage was a genuine and fine companionship, founded on many common interests and ideals, particularly a common devotion to the Society of Friends. Of the generous hospitality that characterized their home, many Friends now widely scattered can speak with feeling. It was their joy to welcome young and lonely strangers to their home and table.

Their two little daughters, Elma Belle and Edna May, died very young. The son, James Chapman Matchett, came therefore to fill an even greater place in the lives of his parents for the loss of his sisters. Their interest in him and his friends may very well have helped to keep youth in the hearts of the older people, an interest renewed in their grandchildren, Dorothy and the younger William Henry Matchett.

Isabella Matchett's service to Chicago meeting was not only long, but various. She was deeply interested in the Missionary society, which she served as treasurer for fifteen years. She was a faithful and active member of the Ladies' Aid. For many years she taught a Bible school class. She served both as elder and overseer to the meeting; and she was faithful in the necessary but often neglected labors of many committee meetings.

Her circle of friends was much enlarged by those she made in the thirty summers that the family spent at Pennellwood in Michigan. For the last fourteen winters she and her husband had also found it best to spend the severer weeks of the winters in the South. Two years ago she was taken seriously ill on her southern trip, and from this illness she never completely recovered.

Her hitherto active life became much limited, but within its narrower confines she established herself in good spirit, and her last two years were outward-looking and happy. The intelligent self-discipline under which she had held herself, her sturdy staunchness and optimism, continued to serve her in good stead; patience and sweetness grew in her in proportion to the demand made upon her, and upheld her till the end of her life, December 30, 1927.

Her faith in her Master was evident and unquenchable, the central fact in her life, and perhaps the only one that she herself would have considered of important mention.

A simple farewell service was held at her home on January 3, 1928. This was supplemented by the morning meeting of Chicago Friends, January 15, 1928, which was largely taken up by the affectionate and spontaneous tributes of her friends. Many others, spared by distance the intimate pain of her immediate loss, doubtless join these in happy memory of her useful and friendly life.

BARCLAY S. WATSON

Barclay S. Watson, son of Matthew and Eliza Watson, was born February 8, 1850, near Richmond, Jefferson County, Ohio, and departed this life, December 26, 1927, at the home of his daughter, Mrs. Gurney P. Hill, El Monte, California, where he and his wife had gone to spend the winter.

His early years were spent in Ohio and Iowa and later gave two years in helping the Indians in an agricultural way. Desiring to become a Doctor of Medicine, he began his studies in the office of Dr. Minthorne, in West Branch, Iowa, and from the University of Iowa received his degree. His mother was an active minister in the Society of Friends and in 1880 was granted a minute for religious service to England and other countries. He accompanied her to England and took a short course in the London General Hospital, returning with her the following year. While in England he became acquainted with Ada Ransome and in November, 1881 they were married at the home of James Wood, Mt. Kisco, N. Y.

Their home was first established at Springville, Iowa, later moved to Bloomfield near Oskaloosa, and in 1904 to Hesper, Kansas. Here six children were born to them, five of whom with their mother survive him. A lifelong member of Friends, he early became a Christian, his zeal and interest in the work of his Lord and Savior ever increasing with the advance of years. A recorded minister of

the Gospel, he proclaimed the message of love and life and, as a physician, gave his best in service to his fellow men. During an attack of pneumonia, the end came peacefully and closed a long life of usefulness in the service of Christ. He was a devoted husband, a loving father, and home to him was the dearest place on earth.

FROM GENEVA TO BERLIN

(Continued from page 57)

nigh up on cliffs or rocks and so walled about that they appear impregnable: a large number are in good repair and are occupied; a few are in ruins. One wonders what tragic secrets of the long ago are held within those walls.

The Rheinstein is built on a rock 260 feet above the river and has been known in history since 1227. It is one of 42 castles owned by the recent Kaiser when he fled to Holland. The town of "Bingen on the Rhine," I remember studying about in my youthful days; it too, dates back to the 13th Century. The peasants were haying all along the way, both in Switzerland and "the Rhineland." Haying, more haying, all in the old-fashioned way; oxen, more oxen; hitched to hay-wagons and other vehicles; women, more women than men working in the fields; mountains in the distance, the great Black Forest; again vineyards on not far away mountainsides, all attracted attention. "I am the vine, *ye* are the branches," seemed very real.

We stayed over Sabbath at Cologne and attended service in St. Peter's Cathedral, said to be one of the most magnificent Gothic buildings in the world. We were so far from the presiding priest and his officials, and the boy choir, that we only saw them during the "processional." The almost constant instrumental and choir music during the hour seemed very worshipful.

Cologne is an old, old city. Cæsar, in one of his victorious campaigns, in the year 50 B. C., reached the Rhine near that point. During a ride on Sabbath afternoon, a heavy shower came up. As we came upon the avenue running parallel with the Rhine and near the shore, there suddenly appeared a beautiful rainbow spanning the river from shore to shore; as we rode it constantly moved on just ahead of us, a marvelously inspiring sight. Our guide said they had never witnessed a scene like it before. It was to us the rainbow of promise. The Rhine is enchanting, even though thousands of boats of various kinds make regular trips up and down the river.

Coming by train to Berlin, we passed through a portion of the country that is said to be the greatest industrial region of Europe, many of the towns having great factories. In the farming districts, it satisfied curiosity to really see several quaint, old-fashioned Dutch windmills, such as are often seen in pictures, as they slowly pumped water for the thirsty animals that came and drank their fill.

(To be continued.)

THE COLOR LINE

An appealing one-act play of present-day China, that would be most appropriate for Race Relations Month (February) if given by a student group. Requires only six characters and simple properties, but deeply dramatic. Twenty-five cents. Order from the Mission Boards, 101 South 8th Street, Richmond, Indiana.

Also "The Love Experiment," an interesting home and foreign missionary play of three scenes, requiring seventeen characters young people and children, is another appropriate program for Race Relations Month. Furnished by Board of Home Missions for 10 cents a copy.

INTERNATIONAL SUNDAY SCHOOL LESSON

February 5, 1928.

Jesus Misunderstood and Opposed. Mark 3:19b-35; 6:1-6.

DAILY READINGS

M.—Jesus Misunderstood and Opposed. Mark 3:19b-35.
T.—Jesus Despised by his Countrymen. Mark 6:1-6.
W.—Jesus Driven from Nazareth. Luke 4:24-30.
T.—Jesus Opposed by the Herodians. Matt. 22:15-22.
F.—Jesus Opposed by the Sadducees. Matt. 22:23-33.
S.—Jesus Opposed by the Pharisees. Matt. 22:34-46.
S.—Vindicated by Jehovah. Isaiah 50:1-9.

Here we have two passages from Mark—the setting of one in Capernaum, and the other in Nazareth. Both portray Jesus misunderstood. The lesson may be divided into three parts.

I. Jesus Misunderstood by his Friends and Enemies. (Mark 3:19b-30). The scribes still dog his footsteps. They are starting a whispering campaign against Jesus. They have to admit his wonderful power, but they will not admit it is of God. Therefore they officially announce the theory that his miracles, especially the healing of demoniacs, are through connection with Beelzebub, the chief of demons. Jesus with unanswerable logic bares their argument as futile and reveals them as in danger of "eternal damnation." Bosworth says, "Their rabbis.... had come to the point where they could face what the world recognizes as the most profound manifestation of God in human history and call it a devil." It was a spiritual astigmatism which made right look wrong, and good evil. With such an outlook they were doomed. Paul wrote, "The god of this world hath blinded the minds of them," (II Cor. 4:4). "Beelzebub" was a heathen deity whose name may be translated "lord of the house," hence "chief of the household of demons." Some versions read "Beelzebul" which seems to have a name of utter contempt such of "lord of dung."

We are not surprised that these lawyers, whose social and religious prestige was threatened, misunderstood Jesus. But even his friends began to say he was a bit crazy. "They said, He is beside himself." He had given up a good business to become a wandering teacher and preacher. He threw himself into this work with tremendous energy. "To worldly-minded people such unselfishness always seems little short of insanity, while religious devotion always appears crazy to those who have no real belief in the things of the spirit." (Peloubet's Notes). One may get as "crazy" as he pleases over a foot-ball game and not be noticed, but in religion it often is expected one will be "icily regular, splendidly null." Jesus was salt with a savor. His spirit displayed in cleansing the temple reminded the disciples of the passage, "The zeal of mine house hath eaten me up." (John 2:17).

II. Jesus Misunderstood by his Family. (Mark 3:31-35). His mother and brothers came to insist that he go home for a rest. The crowd was so great that they could only send a message in to him. Jesus used even this incident to show a new basis of a family, a new test of relationship. It is God's family to which he belongs with all who seek to do His will. Here is no disrespect or disloyalty to mother or brothers. It is an expanded loyalty to the Kingdom of God. It is saying "Our Father." In this conception race, color, pedigree or wealth are forgotten. Jesus is the great brother. This is the ultimate of democracy.

III. Jesus Misunderstood by his Townspeople. (Mark 6:16). His return to Nazareth is told also by Matthew (13:54-58). The account in Luke 4:16-30 is sometimes treated as a separate rejection, but probably it deals with the same events. At any rate, Jesus was misunderstood even by his own townsfolk. It had never occurred to them that a great man could arise out of that humble village. We today have not ceased to wonder that the world's Savior was a carpenter. They said "How knoweth this man letters?" We may ask, "Where does the poet go for his poetry? To spelling books and grammars and dictionaries?..He goes to nature and life, to trees and grass and sky and the human life that beats around him, and he simply puts down what his poetic soul sees and feels." (Snowden). "My teaching is not mine," said Jesus, "but his that sent me." But his own received him not. He could do no great thing there.

Jesus has been misunderstood these nineteen hundred years. Men who called themselves "Christian" have lived in utter contradiction to his spirit. It was such that burned Bruno alive for proclaiming the Copernican theory. Llorente gives the number of executions by the Inquisition set up by the Church as 341,042. The Puritans hanged in the name of Christ, Robinson, Stevenson and Mary Dyer. In the memory of men now living, Christians held their brothers in chattel slavery. During the early days of the temperance reform movement, the bulk of the clergy bitterly opposed it, and some still do. The most colossal evidence of the tragic failure of our own generation to understand Jesus is the World War. Against the greatest orgy of hatred, bloodshed and destruction ever staged by men, organized Christianity lifted hardly a finger to avert or stop it. Instead, they blessed it—the very spirit of Anti-Christ. How can these things be? Bruce Curry says it is because we live by the foot-notes appended to Jesus' words rather than by his very truth. We refuse to accept the plain implications of his teaching. We insist on a salvation after our own ideas. We have feared the way of self-sacrificing love. We cannot believe in "Our Father."

L. W. REYNOLDS.

Lynnville, Iowa.

MARRIAGES

CLARK-BRIDGES—At the Oak Lawn Presbyterian Parsonage, Houston, Texas, October 29, 1927, Mrs. Margaret Bridges of Houston, and J. Calvin Clark, formerly of League City, Texas. They will reside in Houston.

KENWORTHY-BRAND—At the close of the morning service at Sand Arroya meeting of Friends, Colorado, January 15, 1928, Nellie Alice Brand and Edward Roscoe Kenworthy. Elmira J. Smith, minister.

WORTH-HAINES—At the home of the groom in Seattle, Washington, January 14, 1928, Mary G. Haines and Wilburn W. Worth, both members of Friends Memorial Church. D. Reeves Shinn, minister.

DEATHS

AUKERMAN—At his home west of Glen Elder, Kansas, January 2, 1928, Jasper Clinton Aukerman, in his 70th year. Born near Silver Lake, Indiana, he moved when a young man with his parents to Nebraska, then near Blue Hill, Kans., where he married Rose A. Sherbondy in 1890. To them nine children were born of whom six survive with their mother, also four brothers and three sisters. Funeral services were in charge of Orestes A. Winslow. Interment in the Rose Valley cemetery.

BARTON—At the home of her daughter, Mrs. Charles W. Pratt, Ossining, N. Y., December 27, 1927, Anna M. C. Barton, in her 76th year. Born at Plattekill, N. Y., she graduated from Oakwood Seminary and for twelve years taught school in her home vicinity and was an active, devoted worker in the Friends meeting. In 1885, she was married to Jesse S. Barton and came to live in New York, bringing her membership to the Twentieth Street Meeting and was later made an elder. In 1905, the family moved to Brooklyn where she resided for more than twenty years, when she went to live with her daughter. At one time she was president of the North Side Prohibition Workers' Club and was chairman of New York Quarterly Meeting's Temperance Committee. The husband and two daughters survive her. Interment in Wallkill Valley cemetery, near Walden, N. Y.

BATTEY—While on her way to visit relatives at New Rochelle, N. Y., December 25, 1927, Mary Keese Battey, eldest daughter of Jonathan and Anna Battey, was stricken with paralysis and passed away that evening. Born at Keeseville, N. Y., in 1849, she came with the family to Brooklyn in 1862, where she spent her life for others. She was an active worker in the Bethlehem Mission, was one of the organizers and active workers in the Taylor Street Mission, and for nearly forty years was matron of the Home for Destitute Children and the Sheltering Arms Home. Funeral services were held in Brooklyn and interment was made in the family plot in Prospect Park cemetery.

BUFKIN—At Pasadena, California, December 24, 1927, Thomas Kirk Bufkin, son of Warner and Mary Ann Kirk Bufkin, in his 88th year. Born near Greensboro, Indiana, a birthright member of Friends, he went with his parents to Iowa and, since 1883, made his home in California. In 1865, he married Sarah Charles and to them eight children were born all of whom are living. Being left a widower, he married Sarah Jane Weigland of Portland, Oregon, in 1916, who also survives him. He was a charter member of Pasadena Meeting. When California Yearly Meeting was established in 1895 he attended and was present at each succeeding session. Throughout his long life he has been an active loyal member of the Church, always vitally interested in the forwarding of Christ's kingdom on earth.

CLOSSON—At her home in Glens Falls, N. Y., Josephine Closson, wife of Albert H. Closson, aged 74 years. For many years she served in the Society of Friends as a spiritually minded church worker. She was especially interested in the temperance and prohibition movements, to which she, with her husband who survives her, gave much time. Besides her husband who has been confined to his chair night and day for nearly ten months with a serious illness, two sisters, and a granddaughter survive her.

HIATT—At her home in Richmond, Indiana, January 5, 1928, Eliza W. Hiatt, wife of William J. Hiatt, and daughter of James and Sarah Smith, in her 89th year. Born in Sheffield, England, she came with her parents to this country, when four years of age, and was a resident of Richmond the greater part of her life. Sixty-two years ago she was married to William J. Hiatt, who with their son, Edgar F. of Florida, survives her. At the funeral service loving tribute was paid by Ira C. Johnson, J. J. Dickinson, Eliza N. Johnson and others to her memory. For many years she was engaged actively in religious and philanthropic work in the community and at one time was connected with Earlham College in an official capacity. Interment in Earlham cemetery.

MACY—At Springbrook, Oregon, December 30, 1927, Dosha Painter, wife of Paul Macy, aged 81 years. She was a lifelong member of Friends and devoutly and actively interested in religious work. Being handicapped by ill health and 18 years of blindness, she still continued to give her strength toward the upbuilding of the Kingdom of God. This she did mostly by her writing, which many times has been instrumental in helping others. The funeral services were conducted by Edgar L. Potter, pastor of Springbrook Friends Church, assisted by Gervas Carey, pastor at Newberg.

MANCHESTER—In South Westport, Mass., January 10, 1928, Gordon T., infant son of Elsie Tripp and Arthur J. Manchester, Jr. For the second time in eleven months, these young people have been bereaved and those in their home meeting are praying that strength and courage may be given them to take up the daily duties and to face the loneliness in their home.

PAXSON—At her home in Northbranch, Kansas, December 24, 1927, Amy Paxson, wife of Edward L. Paxson, and daughter of Samuel and Mary Allen, aged 66 years. Born in Grant County, Indiana, she went with the family about twenty years later to Kansas and was married in 1886. They resided in the Walnut Creek neighborhood until 1910 when the moved to Northbranch. Two sons and a daughter were born to them, the husband and sons surviving. She was a loyal, valued member of Friends and spent her life in faithful service for her Master. Services were conducted by O. A. Winslow and L. L. Craven. Interment in the Walnut Creek cemetery.

TAYLOR—At Bylas, Arizona, December 16, 1927, Aaron C. Taylor, aged 78 years. Born near Tecumseh, Michigan, where the greater part of his life was spent, he was educated at Raisin Valley Seminary and Michigan University. He is survived by his wife, a son, Thomas G. of Muskogee, Okla., and a sister, Mary J. Taylor White of Whittier, California.

POLING—At her home near West Milton, Ohio, December 31, 1927, Phoebe Ellen, widow of George Poling, and daughter of John and Mary Haskett, in her 82nd year. A lifelong member of Friends she lived her entire life in the home of her birth and since the death of her husband in 1921 has enjoyed the tender care of Mr. and Mrs. William Poling. Her departure is keenly felt by relatives, neighbors and friends to whom she endeared herself in life. Funeral services were in charge of Charles M. Elliott.

SWEARINGEN—Julia Stalker was born at Richland, Iowa, October 19, 1856, the daughter of George and Hannah Millikan Stalker, who were among the first settlers from North Carolina, and died at her home in Pasadena, California, January 6, 1928. Her family did much toward the upbuilding of Iowa. She received her advanced education at Penn College, Oskaloosa, an institution which has always enjoyed the generosity of the Stalker family. In 1878, she was married to Francis Marion Swearingen, and to this union one son was born, Byron Stalker Swearingen, who survives.

FOR SALE

If you would like a home near Friends' church and academy in the sunny south where figs and oranges grow, either profitably bearing orchards or unimproved orchard land, write G. W. Stevenson, Friendswood, Texas.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.

The American Friend

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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